

WHAT
IS AN ECCLESIA?

SOME CALL IT CHURCH. OTHERS REFER TO IT AS THE INDIVIDUAL. IT'S OFTEN DEFINED AS A PLACE OF WORSHIP, THE HOUSE OF GOD, A SANCTUARY, TEMPLE, TABERNACLE, SACELLUM, MISSION, CAMPUS. THE LIST GOES ON.....BUT WHAT EXACTLY, IS AN ECCLESIA?

THE WORD "ECCLESIA", is a word compounded of:
ek: "out of" and *klesis*: "a call, or invitation".

An ekklesia is "an invitation to come out". It is the assembly of people convened in consequence of their acceptance of the invitation. This is the origin of the word, which is also in agreement with its scriptural translation.

The mission of the apostles was to the Jews first, and afterwards to the Gentiles for the purpose of announcing to them an invitation from the Deity to certain things, which, when accepted, became to the invited "the Hope of the Calling".

In delivering this message, or invitation, they distinctly defined the things to which their hearers were invited. In doing this, they informed them of the purpose of Deity. That He had appointed a day in which: "the whole inhabited earth should be ruled in righteousness by the Anointed Yahshua, whom he had raised from among the dead" (Dan. 2:44; 7:14; Acts 17:31).

Before that "day" of the administration of the world's affairs in righteousness should be introduced, He had, in his great mercy and goodness, determined to invite all Jews and Gentiles to a share in that kingdom and glory with eternal life...upon certain specified and indispensable conditions.

So, the twelve apostles, constituting "the Apostleship of the Circumcision", were sent to the circumcised; and Paul to the uncircumcised, to invite all ranks and degrees of all nations "to Yahweh's Kingdom and Glory" (1 Thess. 2:12). The result proposed by this invitation was not, the converting of the "immortal souls" of mankind, and the saving of them from eternal burning in the apocalyptic "Lake of Fire and

Brimstone". Nor was it that they might "get religion," and by its merits obtain a right and title to mansions in the skies. No such results as these were proposed by the invitation.

The invitation was designed, in the words of James: "to take out of the nations a people FOR HIS NAME".

The expected conclusion was not the conversion of nations by the apostles and their successors in the faith,

but the separation of a class from the general body of mankind, which should formally represent the "ONE YAHWEH-NAME". And that by this Almighty Name, the world should be ruled in righteousness.

When this name is completed, that is, when the last believer shall be inducted into it, and all its constituents are glorified, it will complete the ecclesia in its largest sense.

When glorified, its members will occupy "the heavens"; not the skies, but the apocalyptic heavens, to which the kingdoms of this world belong (Rev. 11:15; Dan. 7:18,27). In the present state, they are: "an ecclesia of Chiefborns, who have been enrolled in heaven" (Heb. 12:23).

The apostles were engaged in enrolling men and women for the future administration of the world's affairs; so that when they shall attain to dominion they will be "the Heavens that rule".

The gospel invites men to enrollment for becoming in due time the stars and constellations of the New Heavens, in which dwells righteousness, that they may shine as such in the kingdom of their Father (Dan. 12:3; Matt.13:43). But, men and women become elements of this people of the Name upon certain specified and indis-

pensable conditions. They are invited to God's kingdom and glory; and they accept the invitation: 1) In believing the gospel of the kingdom and name. 2) By subjecting themselves to "the obedience of faith."

What Paul calls "the wholesome words of Yahshua," are these:

"He having believed and been baptized shall be saved; but he having not believed shall be condemned".

What is a man required to believe? Yahshua replies in the previous verse...*"the Gospel"* (Mark 16:15,16).

There is no salvation without belief of, and obedience to this.

THE THINGS OF THE KINGDOM AND THE NAME

IN ACTS 18:12, when Philip, one of the seven deacons, preached to the Samaritans, it says that:

"when they believed Philip evangelizing the things concerning the Kingdom of the Deity, and of the Name of the Anointed Yahshua, they were immersed, both men and women".

The things of the Kingdom and the Name are the great subject-matter of the Gospel of Yahweh. The Apostle Paul speaks of these things as "promised before through the Prophets in holy writings" (Rom. 1:2) and "the power of Yahweh for salvation to everyone who believes" (Rom. 1:16). Without this power none can be saved! So, you can see the immense importance of "the gospel of the kingdom", which is totally different to anything preached for salvation by the "American Church". "The things" must be: known, understood, believed, and obeyed, with an honest and good heart. This is indispensable!

ETYMOLOGY

ecclesia [ih-klee-zhee-uh]

(ἐκκλησία)
noun

< Latin < Greek ekklēsia assembly, equivalent to ékklē̄t (os) summoned (ek- ec- + klē-, variant of kal-, stem of kaleîn to call, + -tos past participle suffix) + -ia -ia

WHAT ARE THE THINGS TO BE BELIEVED FOR SALVATION?

IT IS IMPOSSIBLE TO AVOID the conclusion that the gospel preached by the apostles was the gospel of the Kingdom of God, and not the death of Christ.

The death of Christ was afterwards (after Christ's ascension) added to the gospel of the kingdom as the sacrificial provision God made for the forgiveness of those who should approach Him in the belief of the gospel of the kingdom and faith in the shed blood of His son. But it was not proclaimed as the central idea of the gospel. It was an ingredient of it; an essential supplement to it. But primarily, the gospel was the "gospel of the kingdom".

We must note that the apostles explained the Kingdom of God from the prophets (Acts 28:23). We also find Paul saying the gospel was promised in the prophets (Rom. 1:2), and that in preaching the gospel: "he said none other things than those which the prophets and Moses did say should come" (Acts 26:22). We, too, can look to the prophets for a correct idea of Yahweh's Kingdom. An idea which we find abundantly confirmed by the apostles.

"kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever". (Rev. 11:15)

Therefore, the Kingdom of God will be on the earth conquering territories presently occupied by the kingdoms of men. An earth which Yahshua said the meek should inherit (Matt. v. 5)...which they never have done yet.

What is the connection with this "gospel of the kingdom" and with us as individuals? The answer is found in Paul's statement to the Thessalonians (1 Thess. 2:12):

"God hath called you to His kingdom and glory".

In what sense are we called to the Kingdom? Peter says that: if we please Yahweh, "an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:11). Christ will say to such:

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"The unrighteous shall not inherit the

"of Yahshua Anointed" as "made holy in Yahshua Anointed, called "Saints", or "holy ones"; as "the faithful in the Anointed Yahshua"; as "the faithful brethren in an Anointed One"; and as "the Ecclesia in Yahweh the Father, and in the Lord, Yahshua Anointed."

These, being in the Deity and in the Anointed One, and the anointing being in them, were a manifestation of Deity in flesh; and were addressed by Paul, saying:

"Ye are all Sons of Deity in the Anointed Yahshua through the faith: for as many as have been immersed into the Anointed, have put on the Anointed. There is (in him) neither Jew nor Greek; there is (in him) neither slave nor freeman; nor is there (in him) male and female: for ye are ALL ONE in the Anointed Yahshua: and if ye be the Anointed's, then are ye the seed of Abraham, and Heirs according to the promise". (Gal. 3:26-29).

It is now evident that an Ecclesia is a community of men and women: "who have accepted an invitation to the kingdom and glory of the Deity; in believing the promises and testimonies concerning the king-

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A great definition is found by the prophet Daniel, who says,:

"The God of Heaven shall set up a kingdom which shall never be destroyed; it shall not be left to other people. It shall break in pieces, and consume all other kingdoms, and it shall stand for ever". (Dan. 2: 44.)

A kingdom to be set up by the God of heaven is obviously the Yahweh's Kingdom; and if it is to stand forever when all other kingdoms have been overthrown, it must stand forever upon earth.

In the last book of the New Testament we read of a time when the;

kingdom of God" (I Cor. 6:9).

"Hath not God chosen the poor of this world rich in faith, heirs of the kingdom which He hath promised to them that love Him?" (James 2:5).

(See Gen. 12:1-3,7; 13:14,15; 15:6,7,8-21; 17.; 22.; 1 Chron. 17:11-15; Matt. 16; Acts 2; 3; 8; 10; 26:6,7; 28:20,23).

Now when men and women became Christians after the apostolic fashion (and this is the only way), they became members of "the Ecclesia of Chiefborns". They were addressed in the apostolic epistles as the greek word "kletoi" translated in the scriptures as: "*elect*"; "*the called*" or "*invited*",

dom and name of Yahshua Anointed; and in being immersed into him: by which faith and obedience they have been washed from their sins in his blood; and made kings and priests to the Deity, even to the Father; and so separated from the body of mankind for the Age to Come".

The "Ecclesia of Chiefborns" is not the Kingdom of God, as many believe about the church, in the modern definitions; but it is: *the community of the heirs of the Kingdom*; (and every one knows, or ought to know, the difference between the heirs of an estate, and the estate itself).

Perception of the distinction existing between "church" in the usual definition, and "ecclesia" as defined above, is of the utmost importance. The churches of today are

not ecclesia. They make no pretensions to be such, according to the true definition. The members of the churches, judging from their prayers, lifestyles, goals, character, are not saints, but "miserable sinners". This is the designation imposed upon themselves saying: "We are but sinners, saved by grace! Lord, have mercy upon us miserable sinners!"

They all, obviously, know themselves; and as they one and all proclaim themselves to be miserable sinners, who have gone astray like lost sheep, it would be presumption to dispute it. I accept, therefore, their condemnation of themselves; and consequently, I am justified in saying that a "church", as distinguished from an *Ecclesia*, is a community of miserable sinners, possessed by a lord commonly known as "the god of this world".

It is a sad thing, then, that "all that is in the world, the lust of the flesh, the lust of

the eye, and the pride of life," should reign in the pulpits and all the pews.

Many today will have it that the church is the kingdom of Yahweh or that the kingdom of Yahweh is already here. Here we have the line of demarcation broadly and distinctly drawn.

The Ecclesia of the Scriptures are "the Heritages": greek - "kleroi": the true acquisitions of the Deity (1 Pet. 5:3), who shall possess the earth and all that it contains, while many churches are the Kingdom of SIN, (possessed and administered by clergy for their own glory and self gratification). This being certain, the reader of the "Book of Revelation" will understand that the Apocalypse is not addressed to the churches of "Christendom"; and neither is the salutation of joy and peace to them. Joy and peace are only for the Saints in the Anointed Jesus, who know, and have "obeyed the truth, having been purified

thereby" (1 Pet. 1:22). The salutations of the scriptures are only for the "called"; never for "miserable sinners". The apostles never commenced their epistles with "joy and peace to you, miserable sinners, from God our Father, and the Lord Jesus Anointed", but on the contrary, "to you, the Saints and faithful". God is the Father, and Jesus the Lord, only of the enlightened and obedient; to these only did they send greeting.

A TRUE ECCLESIA

9 Things the Ecclesia must have,
must do and must be.

1 The Ecclesia Must Have Love

- "This is MY COMMANDMENT" (says Yahshua) "that ye love one another as I have loved you" (John 15:12 and 13:34).
- "We know that we have passed from death into life because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14-16).
- "Above all things, have fervent love among yourselves, for love shall cover the multitude of sins" (1 Peter 4:8).
- "Above all, put on love, the bond of perfectness" (Col. 3:14).
- "Let us not love in word, but in DEED and in truth" (1 John 3:18).
- It may be objected that we cannot force love; but it should be remembered that love is a spiritual principle required by the Law of Christ, and it should be our pleasure to obey that law.
- If we cannot do this we cannot please him.

2 The Ecclesia Must Have The Spirit Of Christ

"If any man have not the Spirit of Christ, he is NONE OF HIS... as many as are led by the Spirit of Yahweh, they are Sons of Yahweh."

"Because ye are Sons, Yahweh hath sent forth the Spirit of His Son into your hearts: IF ye are Sons, then are ye heirs of Yahweh!"

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness" (Gal. 5:22-23).

The Spirit of Christ is a gentle Spirit: "When he was reviled he reviled not again, when he suffered he threatened not, but committed himself to Him that judgeth righteously" (1 Pet. 2:23).

No. 3 The Ecclesia Must Have A Living Faith

"Without Faith it is impossible to please God" (Heb. 11:6).

The Faith that pleases God is a Faith that works.

... works by Love" (Gal. 5:6)

... "purifieth the heart" (Acts 15:9)

... "overcometh the world" (1 John 5:4).

- "Faith without works is dead" (James 2:26).

4 The Ecclesia Does Not Tolerate The Works Of The Flesh

• The Ecclesia, having CRUCIFIED the flesh with its affections and lusts, does not tolerate the works of the flesh as enumerated in Gal. 5:18-21:

"Enmity, strife, jealousy, anger, selfishness, dissension" (RV).

• Observe that the apostle says with great emphasis that, "They that do such things shall not inherit the Kingdom".

7 The Ecclesia Is The Bride Of Christ

- And knows that when her Bridegroom comes she must have on the wedding garment, if she would be presented to him as: "A glorious Ecclesia, having no spot, or wrinkle, or any such thing, but should be holy, and without blemish."
- The "spots and wrinkles" can be obliterated by the righteousness of Christ, who is always our Advocate with the Father... provided, that we confess and forsake our sins, and pray earnestly for mercy and forgiveness.

#8

The Ecclesia's Work And Purity

- The Ecclesia is engaged in the work of: "making READY a People prepared for the Lord".
- And having a glorious Hope, based on great and precious promises, she will purify herself by: "...purging out the old leaven of malice and wickedness, keeping the Feast with unleavened bread of sincerity and truth".
- Her work is not a work of ignorance and indifference, which says:
 - "Christ fellowshiped Judas . . ."
 - "Let the tares and the wheat grow together..."
 - "Everyone must give an account for himself..."
 - "I have nothing to do with what another says or does..."
 - "Let us have peace ..."
 - "You must not judge etc..."

And this (to be said by) the Ecclesia, or Body of Christ, the "pillar and ground of the Truth," and the "Temple of God" in which His Spirit dwells!

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#5

The Ecclesia Has Fellowship In Christ

• The Ecclesia knows that:

Truly our fellowship is with the Father and Son...if we say we have fellowship with Christ, and walk in darkness, we lie...If we walk in the Light, as he is in the Light, we have fellowship with one another. (1 John 1:3,6,7)

• She knows that righteousness has no fellowship with unrighteousness.

• No friendly relations of Christ and Belial (sin).

• No communion of light and darkness.

• She knows that she walks in the light by keeping the commandments of Christ, who says:

- "If ye love me, keep My commandments". (John 14:15).

- "Ye are my friends, if ye do whatsoever I command you".

- "Why call ye me 'Lord, Lord,' and do not the things I say?"

- Christ's brethren have no fellowship with the unfruitful works of darkness.

The Ecclesia Is A Spiritual House

6

• The Ecclesia, having a LIVING Faith, is made up of :

"...lively stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to Yahweh by Yahshua".

• It is the: "Temple of Yahweh, and the Spirit of Yahweh dwells in it, and if any man defile the Temple of Yahweh, him shall Yahweh destroy".

• Christians are: "A people taken out of the Gentiles for the Name of the Lord".

• They are, therefore: "A chosen generation, a royal priesthood, a holy nation, a peculiar people, that they might show forth the praises of Him Who hath called them out of darkness into His marvelous light".

9 The Ecclesia's Warfare

• The Ecclesia knows she has a great conflict with foes within and without:

- the world, the flesh, and the devil

- the lust of the flesh, the lust of the eye, and the pride of life.

• And if she can be the victor in the warfare, through Christ who strengthens her, she will receive an eternity of blessed life for her reward. And this the gracious gift of God through Christ.

• She knows the gate is strait and the way narrow that leads to life.

• And though there be few who find it, she is not discouraged.

• She strives to the end with an honest, sincere, and pure motive.

• And what she lacks, through the weakness of the flesh, her Redeemer, in whom she trusts, will supply by His all-prevailing righteousness to her unspeakable joy and everlasting blessedness.